

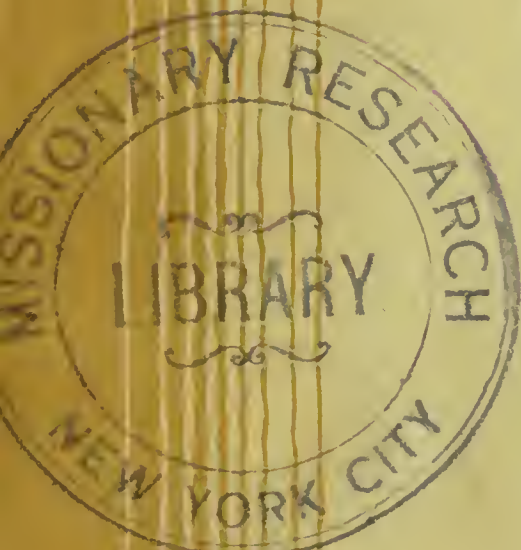
Yam.
Af. South
South
Africa-
Missions

AUG 2 1935

274



Taylor, J.D.



ONE HUNDRED YEARS

of the

AMERICAN BOARD MISSION IN SOUTH AFRICA

1835-1935

By REV. J. DEXTER TAYLOR, D.D.

*One Hundred Years
of the
American Board Mission
in South Africa*

1835---1935

By
REV. J. DEXTER TAYLOR



Foreword

Missionary histories may be of two kinds. They may, on the one hand, be penned by friends from the outside gifted with an objectivity which is almost inhuman or by retired veterans availing themselves of the ample leisure of old age for unburied reminiscence. On the other hand they may, so to speak, like Cæsar's "Commentaries," be written in such moments as may be snatched from the urgent duties of warfare, the pages marked with the dust of battle. Each type of history has its own merits and defects. In asking one of its busiest workers to write this Centenary monograph in his scanty moments of leisure, the Mission has deliberately elected to follow the second course.

Dr. Taylor's account of the achievements of the past hundred years speaks for itself. There is perhaps one thing only which can be added in this Foreword. It is this: Behind all the more picturesque and spectacular work of our own or any Mission, goes on all the time that steady work in the "back blocks" which is the heart of the missionary enterprise. Difficult to translate into terms of historical description, difficult even to photograph effectively, it remains the foundation on which all else must be built. The fathers of the Mission chose their points of vantage on the Natal Coast with extraordinary strategic skill. Here among the people themselves, receiving little recognition from men labouring in areas where the sophistication of modern city life still permeates but slowly, the Supervisors, Native pastors, evangelists and school teachers are slowly building up a purer and more enlightened Bantu rural life. The day schools, the basis of our higher educational work, and the little nucleus of Christian folk clustered around them, represent positions the abandonment of which would render the whole front line of activity in the cities and the larger institutions insecure, and indeed untenable.

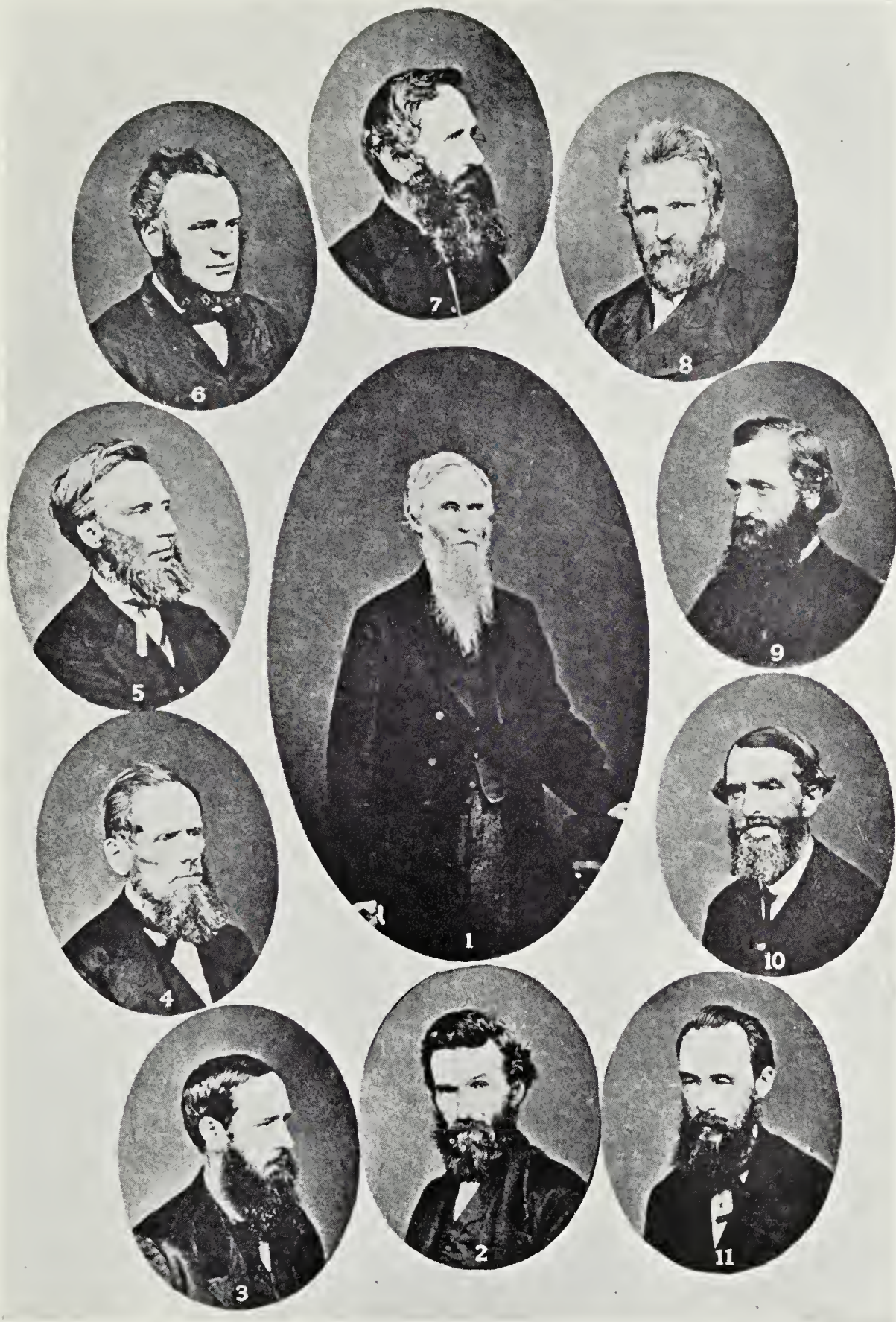
May we to the names mentioned by Dr. Taylor, and to those unavoidably omitted (as some must always be) in the haste of composition, add in our thanksgivings to Almighty God at this time the Army of the Nameless, whose faithfulness is the strength of all Christian undertakings. "Some there be which have left no name behind them. But these are merciful men whose righteousness hath not been forgotten. Their seed standeth fast, and their children are within the Covenant."

J. B. McCORD,
Chairman, American Zulu Mission.



Digitized by the Internet Archive
in 2018 with funding from
Columbia University Libraries

<https://archive.org/details/onehundredyearso00tayl>



Missionaries of Earlier Days

- | | | |
|-------------|------------|--------------|
| 1. Lindley. | 5. Rood. | 8. Abraham. |
| 2. Robbins. | 6. Tyler. | 9. Bridgman. |
| 3. Pixley. | 7. Wilder. | 10. Stone. |
| 4. Mellen. | | 11. Ireland. |

Contents

	Page
<i>Foreword</i>	3
<i>Missionaries of Earlier Days</i>	5
<i>Mission Reserves</i>	12
<i>Geographical Extension</i>	15
<i>The Native Church</i>	17
<i>City Work</i>	22
<i>Social Work</i>	26
<i>Medical Work</i>	29
<i>Education</i>	34
<i>The Training of the Native Ministry</i>	44
<i>Publications</i>	46
<i>The Great War</i>	48
<i>Depression and Retrenchment</i>	48
<i>Conclusion</i>	50

One Hundred Years of the American Board Mission in South Africa

HERE is some evidence that American Christians were not the first Americans to interest themselves in the possibilities of the young country of South Africa. Whaling ships from New Bedford and Salem were so numerous on the coast at Port Natal, Delagoa Bay and further north, that they had almost a monopoly of trade. According to a despatch from the Governor, Sir Lowry Cole, to Downing Street in 1831, he was disturbed over the probability reported to him by John Cane that an American settlement was about to be established at Port Natal and that arms were being supplied to the Natives. One wonders just what terrible vision Mr. Mackeurtan had when he shudders at the "gargantuan twist" that might have been given thereby to the whole trend of South African history.* In any case, it is fortunate that America's actual move for the conquest of South Africa was motivated by a loftier purpose than trade or colonial expansion.

Following on the reaction that took place in New England after the revivals under Whitefield and Jonathan Edwards, there was again a deep stirring of the currents of religious life of New England in the early years of the nineteenth century, especially in the universities.

At Williams College in Massachusetts in 1806 a group of young men, led by Samuel Mills, banded themselves together for prayer and to search out God's will for their lives. Overtaken by a sudden shower at an outdoor gathering of their group, they took shelter under a hay-stack and continued their prayer and conference. Before the rain had ceased they had determined to form a society to be named "The Brethren," "to effect in the persons of its members a mission or missions to the heathen." Its motto, "We can if we will," has re-inspired in the constituency of the American Board at many different crises a like faith to that out of which it was born. There stands to-day on the college campus at Williamstown an impressive monument to the men of the hay-stack.

Out of that "hay-stack prayer meeting" grew the American Board of Commissioners for Foreign Missions in 1810, when a declaration of purpose, framed in the humblest language but nevertheless presenting

* "Cradle Days of Natal."—p. 302.

THE AMERICAN BOARD MISSION IN SOUTH AFRICA

a colossal challenge to the Churches, was presented over the signatures of four of these young enthusiasts to the General Association of Massachusetts. The American Board, as it is commonly known, was the first foreign missions board of the United States. Of that first group one at least, Adoniram Judson, the first missionary to Burma, left a name of undying fame.

The Board's South African Mission was begun in 1835. Dr. Philip, the famous missionary of the London Missionary Society in the Cape, had been largely responsible for directing the attention of the American Board to the Zulus. Desiring to establish itself simultaneously in both branches of the divided Zulu nation, the Board designated half of the original group of six missionaries and their wives to the inland kingdom of Mosilekatse or Umzilikazi, the other half to the "maritime" nation" under Dingana. In each group was one missionary who had had medical training. The northern group, consisting of Lindley, Venable and Wilson, made the long trek of 1,000 miles overland in their wagons, suffering all the hardships of such a journey in those primitive days.

Umzilikazi, who had treated Robert Moffat with respect and had agreed to receive missionaries into his country, soon changed his friendly attitude. The missionaries were obliged to witness scenes of bloodshed and cruelty that aggravated the menace of the climate. Mrs. Wilson died on September 8th, 1836. It was the discovery of her grave in 1912, and of the little tombstone rudely carved by Mr. Wilson, that launched Dr. Gubbins, of Ottoshoop, on his famous career as collector of Africana.

Fighting broke out between Umzilikazi and emigrant Boers, and the mission premises became the centre of a battlefield. The Venables had a narrow escape from death, bullets actually penetrating the mission house. Fleeing from this disaster, the northern group made a six months' trek of over 1,500 miles through the Transvaal and around by Grahamstown because they knew no pass over the Drakensberg, and rejoined their comrades in Natal.

The other group, consisting of Adams, Grout and Champion, had sailed from Algoa Bay on December 7th, 1835, and had a boisterous and perilous passage of thirteen days. One of them, Champion, was a young man of wealth, whose grandfather had offered to pay the expenses of five missionaries to go as substitutes for his beloved grandson. The old gentleman must have been a good sport as well as a

good Christian, for when he saw that young Champion was in the grip of a conviction too strong to parley with, he gave him £12,000 (\$60,000) to pay his expenses to Africa and back, should he wish to return. The spirit of young Champion may be taken as typical of the spirit of them all. They represented the finest culture and the most devoted faith of their day.

There followed a brief period of varying fortunes. Leaving Dr. Adams at Umlazi, Champion and Grout pushed on to Dingaan's kraal and, after a long series of interviews, were permitted to establish themselves at a place which they named Ginani (Nginani): "I

am with you." Later, when the inland missionaries joined their maritime brethren, Venable and Wilson established another station at Hlangezwa. Sometimes they seemed to enjoy the king's favour; sometimes his hostility drove from them all the people who had been attracted by their ministrations. Repeatedly they were obliged to witness brutal cruelty, and they knew in some cases that death had come to people because of their attachment to the missionaries. They had first pitched their tents in Dingaan's territory on September 2nd, 1836. On February 9th, 1838, word reached them of the massacre of Retief and his sixty followers. Although a message from the king told Champion that he need not fear and might remain if he would, the time was obviously not favourable for the prosecution of their work. Venable, with young Brownlee, his interpreter, returned from the king's kraal, where they had actually seen the weapons and accoutrements of Retief's party heaped up and had seen the vultures hovering over the place of slaughter. Hastily packing up, the two parties met at the Tugela, and after a crossing in which one wagon and its oxen were lost, they reached Port Natal.

Here conditions were almost equally disturbed. Expeditions were being organized against Dingaan. The conditions for religious work



UMBALASI
First Convert to Christianity.

either amongst natives or settlers were most unfavourable. Grout and Wilson, who had both been bereaved of their wives, were discouraged. All but Lindley, who followed shortly afterward, left for the Cape in the brig *Mary* in May of 1838. Only Adams, Lindley and Grout returned to Natal. Champion, whose health had been shattered by his experiences, died in America in December, 1841, at the age of 31. Venable was honourably discharged from the Board's service, and Wilson, who had transferred his service to West Africa, died a few months before Champion.

Lindley turned aside from his original purpose of work amongst the Zulus and found a field amongst the Dutch settlers, amongst whom he won honour and affection. He travelled widely in Natal, Transvaal and Orange Free State, baptizing their children, including the future President Kruger, consecrating their marriages, administering the Sacrament and forming them into Churches. He continued in this service till 1847, when he returned to distinctly missionary work and founded the Inanda station now called by his name.

Adams returned almost at once to his station at Umlazi, where, fortunately, the firebrand intended by Dingaan's troops to destroy the mission house had not proved effective, though the premises had been looted.

Grout returned from America in 1840 and was welcomed by Mpande, and opened a new station called Inkanyezi, under what seemed most propitious circumstances; but again the fickleness of royal favour brought speedy disillusionment. The success of the mission roused Mpande's jealousy, and in 1842 he sent an impi, which murdered every man, woman and child in any way connected with the mission. The Board now determined to withdraw from so unpromising a field, and the Grouts mournfully sailed for Capetown, whence they speedily returned, however, Mr. Grout having received an appointment as Government missionary. They settled on the banks of the Umvoti River and founded the station now known as Groutville.

The British Government had taken over Natal by military occupation in July, 1842, and settled conditions gradually took the place of the turmoil of the past seven years. The mission was now firmly established. Four of its present stations had been founded: Amanzimtoti, later named Adams for its famous founder; Imfumi, begun by Lindley after the return of the northern party in 1837; Umvoti, or Groutville,

founded by Grout after the break-up of his station at Inkanyezi in 1842; and Inanda, or Lindley, founded in 1847. A printing press had been set up at Adams, on which the Gospel of St. Matthew and thirty-seven of the Psalms in Zulu had been printed, besides much other literature. Large congregations were addressed by Dr. Adams every Sunday. The missionaries were now addressing the natives in their own tongue. Elementary schools had been established, but it was not till 1846 that the first convert, Umbalasi, a Zulu woman, was accepted into the church at Adams.

The story of this first period of the mission's life may be fitly brought to a close with the recording of the prayer which Mr. Mackeurtan, in "Cradle Days of Natal," has called one of the Great Prayers of the World. It was offered at a Communion service held by the little group of missionaries, who had not yet a single convert to join with them; a service held simultaneously in all missions of the American Board and at the annual meeting of the Board at Brooklyn in 1845. In a private room, with only a few still unconverted heathen looking on, with the bleached bones of some of the victims of Chaka still lying in sight, "surrounded thus with dry bones, dead and alive, when Christ said to us, 'Do this in remembrance of Me,' our hearts replied, 'Yes, dear Saviour, we will remember Thee, not only in Thine ordinances, but we will preach, we will prophesy upon these bones, and say to them, 'Oh, ye dry bones, hear the word of the Lord,' and by Thy grace may we soon see 'bone coming to his bone, and spiritual life breathed into them.''" And then they prayed, that one great unanimous, harmonious and unquenchable desire to make known the Gospel of peace to every creature would recruit a mighty sacramental host of God's elect, for work amongst the benighted peoples of the whole world, and so possess all churches that they would in one grand and deafening chorus cry, 'Lord Jesus, we go; the silver and gold are the Lord's and the cattle upon a thousand hills.'"

In the second decade, from 1850 to 1860, the Mission was reinforced by nine new families, bringing the total to thirteen. The newcomers were Rev. Andrew Abraham, J. Q. A. Butler, a printer who was later mauled by a crocodile in the Umkomaas River and suffered from the effects of his wounds to the day of his death, Rev. J. C. Bryant, Rev. J. L. Döhne, compiler of one of the earliest Zulu lexicons, Rev. Silas McKinney, Rev. Wm. Mellen, Rev. David Rood, Rev. Seth Stone, and Rev. Josiah Tyler, author of "Forty Years Amongst the Zulus."

Mission RESERVES

TWELVE stations were occupied by the end of this period, and a few years later mission glebes in freehold and mission reserves were surveyed by the Colonial Government and set in perpetuity, "in order that the Mission might have a permanent population amongst which to labour." Dr. Adams and Rev. D. Lindley were appointed members of the Government Commission, which not only demarcated the reserves but the locations also.

The original plan undoubtedly was that each should be permanently occupied by a resident missionary, and all of them have been at one time or another so occupied. A combination of causes has led to the abandonment of that policy. Never again, after that short period of intensive reinforcement, has the number of men on the field been sufficient to have made possible such occupation. Again, the development of educational, medical, city work and, later, social departments, drew off a considerable proportion of the appointed missionaries to tasks which were non-existent in the days when the reserves were set apart. To-day, out of a total force of ten male missionaries, only three can be spared for the supervision of mission work on the reserves.

Furthermore, the logical outcome of the development of a Native ministry was that these ministers should become the pastors of the churches on the reserves, with their outstations in the locations.

At first the officers of the Mission were trustees along with the Secretary for Native Affairs, the first incumbent of that post being Sir Theophilus Shepstone. As population and land became scarce, as rents began to be charged to native tenants on European farms, and the need for buildings and other material improvements increased beyond the capacity either of the Board or of the native churches to supply them, the principle of an annual rent of £1 per hut to newcomers was adopted.

Meantime the residents of the reserves ceased to be homogeneous communities under one hereditary chief. The burdens of administration became more and more onerous, the collection of rents and allocation of lands amongst reserve residents became an increasing handicap to



HIGH SCHOOL AND NORMAL BUILDINGS, AMANZIMTOTI INSTITUTE.

spiritual work, while the vague powers conveyed by the trust deeds made it impossible for the missionaries to administer the lands to the satisfaction of the Government.

With the coming of sugar-cane to Natal, developments took place in the neighbourhood of some of the reserves which made them seem by contrast to be not beneficially occupied, although carrying a large population and manifesting a degree of civilization far in advance of the Government locations. As early as 1877 jealous eyes were being turned toward these tracts of land, and a letter of that year expresses the fear that an effort is to be made to have the Government reclaim them. Such an effort was made, but without success, in the Lands Commission Report of 1903.

In 1895 an Act was passed by which the Secretary for Native Affairs was withdrawn from the Board of Trustees, and the vested rights of both the Mission and the Native residents were left unprotected. After a period of somewhat sharp controversy, an agreement was reached with the Government, which was embodied in the Mission Reserve Act of 1903, by which the rights of both the Mission and the Native residents were adequately safeguarded and the responsibility of administration assumed by the Government. Under that Act a rate was

levied upon all Native residents and the income resulting, amounting at the present time to about £4,000 per annum, is divided between the Administration and the Mission, the Mission's portion being designated under the Act to education on the reserves. It has been the policy of the Mission to expend this Mission Reserves Education Fund mainly upon primary education, and by means of it all of the reserves have been supplied with school buildings of a type and to a number that would have been quite impossible without it.

For many years the Mission has supported the Natives in their requests for individual freehold tenure in the reserves, with only such conditions as would prevent the lands passing out of Native ownership and prevent mere speculative holding of land to the detriment of landless claimants.

A scheme of individual tenure without title was attempted on certain reserves, but its benefits hardly justified the high costs of survey. The Native Affairs Department has now devised a form of title which incorporates most of the advantages of freehold, while providing the necessary safeguards. The Mission reserves will form a natural base for the establishment of the Native Council system in Natal, and the Mission looks forward to the fullest use of these Councils and the gradual commitment to them, as they prove themselves competent, of full responsibility for local self-government.

If any excuse is needed for this somewhat extended reference to the history of the reserves, it lies in the importance of the land question in relation to native life, and hence to mission work amongst them. Certainly, from the point of view of Native interests, the wisdom of the Government in making these grants and of the Mission in accepting them has been completely justified.

When we have passed from the glamour and romance of the day of beginnings, individual personalities and their adventures inevitably fade into the background, and it is developments, trends and institutions that must be traced. But while this is so, we do not forget that it is always personality that is important, and that there have been in succeeding decades individual missionaries as worthy of high praise as those whose names shine in the early records; nor do we forget that every individual missionary has made his or her contribution to the fruitage of the years, no matter how inconspicuous his labours may have been.

Geographical Extension

THOSE spacious ideas which inspired the division of the original force into an inland and a maritime mission were not easily allowed to fade. In 1879 we find the old spirit stirring in Myron Pinkerton, who came to Natal in 1871. At first he was fretting to push up the valleys of the Ifafa, the Umtwalumi, the Umkomaas and Umzumbi Rivers and take the Gospel to the inland tribes.

Then, when the travels of Henry M. Stanley brought Central Africa vividly before the minds of people in America and in the Mission, thoughts turned again to the north country. Pinkerton set out on a heroic but poorly equipped expedition. Sweet biscuits, jam and one tin of flour made up his commissariat, as he hoped to live off the country. He was accompanied by John Pohle, a graduate of the Theological School, who had come from Delagoa Bay originally, and an American named Jourdan, experienced in African travel. Mr. Pinkerton died of fever on the journey. His place was taken by Mr. Richards, but the Board was hit by one of its periods of financial depression, and the plan had to be abandoned. It was renewed in 1893, when Rev. W. C. Wilcox and Dr. W. L. Thompson laid the foundations of what afterwards became the East Central African Mission of the American Board. Rev. Geo. Wilder, a son of Rev. Hyman Wilder, of Umtwalumi, joined the party the following year and founded the Chikore station.

That Mission has developed an industrial department based upon the magnificent mahogany forest included in the tract of land ceded to the Mission by Cecil Rhodes, whom the party met in their travels. It has also trained many of the farm demonstrators now employed by the Southern Rhodesian Native Development Department, and has developed an important educational system.

At Inhambane, in Portuguese East Africa, a mission was established by Mr. Wilcox in 1883, after the failure of the first attempt to enter Mzila's country. Mr. Richards subsequently took over this station and was transferred with the new Mission to the American Methodist

THE AMERICAN BOARD MISSION IN SOUTH AFRICA



A HAPPY GROUP.

Episcopal Church. The American Board Mission has been drawn back into this field through its work amongst the natives on the mines of the Witwatersrand. Compelled by the recent world-wide depression to withdraw its resident missionary, Rev. Francis Tucker, after only two years of service, the Mission is now represented there by two ordained Native ministers and a corps of Native evangelists.

From the time that the Rhodesia Mission hived off, it seemed obvious that the Board should have a missionary in Beira and the lowlands of Portuguese East Africa, the logical gateway to that field. After the visit of the Deputation at the time of the seventy-fifth anniversary of the Mission in 1911, Mr. Bunker opened in Beira what was to have been the Ruth Tracy Strong Memorial Mission, in honour of the wife of Dr. Sidney Strong, of the Deputation, who had died on the homeward journey after the Deputation had completed its visitation of the field. The opposition of the Portuguese authorities made progress extremely difficult, and Mr. Bunker withdrew after two years.

Later, Rev. C. H. Maxwell re-opened the Beira station and carried on until his death in 1918, when the Beira work was discontinued until 1931, when Rev. P. Loze, a retired missionary of the Mission Suisse Romande, took up residence there as representative and liaison officer of all the Missions in Portuguese East Africa. The station is now attached to the Rhodesia Mission.

The Native Church

WITH the baptism of Umbalasi at Amanzimtoti in 1845, the first visible results of the preaching of the Gospel to the Zulus began to be manifest. Just when church organization in the sense of fellowship between the separate congregations began, it is not now possible to trace. In 1874, replying to a letter from the Board urging closer co-operation with the Native Christians, the Mission Secretary describes as already in existence for many years a system of fellowship almost identical with that of to-day. There was the annual meeting of native delegates, now known as Umkandhlu, with missionary delegates in attendance, meeting from Wednesday to Monday, just as to-day. A "theological institute" was held annually, which obviously developed into the Pastor's Conference. The Home Missionary Society, which was for many years known as the Isitupa ("The Six"), and whose functions are now exercised in a fuller form by Umlomo, was established about 1860. In that year the Natives of the various stations contributed a total of £30 and the first Native missionary was set at work at a salary of £36.

It was the ideal of the American Board from the beginning to educate Native leaders and to devolve upon the Native churches responsibility for the support and direction of the work. The first Native minister to be ordained was Rufus Anderson, at Umzumbi, in 1870. By 1885 seven men had been ordained, of whom one had proved unfaithful. There are to-day on our ministerial list twenty-six ordained men, of whom six are retired from active service. Three have come from the young church at Inhambane in Portuguese East Africa, where two of them are serving, the third ministering to one of our principal churches on the Reef.

There have been amongst these some men of outstanding personality, whose influence has been far beyond what their limited education might have led one to expect. Amongst the earliest was Rev. James Dube, father of Rev. John Dube, the well-known founder of the Ohlange Institute. Other names held in high honour and affection by those who knew them are Rev. Mvakwendhlu Sivetye, father of Rev. Gideon Sivetye, of our present staff, who in the youth of the present writer was a stonewall of fidelity to Christian principles, and a wise counsellor through one of the most hectic periods of the Mission's history, and

THE AMERICAN BOARD MISSION IN SOUTH AFRICA

Rev. Jwili Gumede, apostle to the Umngeni Valley, where for many years he laboured to build up a station in the midst of a pagan location. He left a reputation for saintly character and happy disposition which is a pleasant memory for many.

Through mention of these few we would pay hearty tribute to the faithful band of men, both those who have passed on and those who are with us to-day, who have, as the years passed and as many of the missionaries have had to turn their energies to new types of work and the staff of ordained missionaries has dwindled, been increasingly responsible for the evangelization of their people and the maintenance of worthy church life.

In 1879 the "annual meeting" adopted the Umsunduze Rules, an iron-clad code of conduct which was used to stiffen the moral backbone of Christians who were feeling the reaction from early enthusiasms and the pull of the pagan life out of which they had come. These deal mainly with Native customs and, as was to be expected in that day, when the line between the old and the new was sharply drawn, not so much discrimination was exercised as would be to-day. The total abstinence clause, however, has proved a powerful factor in the maintenance of the quality of our Church membership and a valuable protection of our people from the demoralizing forces of modern life.

Since Native life, as touched by the church during the past twenty-five years, has come to be more and more modernized, the church's problems are coming to be less those of the breaking of old social customs and more those of the protection of the people from the impact of harmful new customs. The age-old problems of the church, drink, lust, selfishness, inertia, have not varied much in one hundred (or indeed in two thousand) years.

The Mission church has never been large in numbers. Its emphasis has always been on the provision of an adequate ministry, meaning pastoral care by full-time ministers and evangelists in such numbers that each important centre is manned, and upon the maintenance of strict standards of discipline. Its work has been intensive rather than extensive. But there has been steady growth with the passing of the years. In 1849 there were three churches, at Amanzimtoti, Umvoti and Inanda, with 43 members. In 1857 the number had increased to twelve, with a total membership of 118. The Jubilee year, 1885, finds fifteen churches with 782 members. The seventy-fifth anniversary in



ZULU PASTORS.

1911 (a year late), found 26 churches with a total membership of 5,695. The total membership for 1934 was 8,500, in 36 churches, not including the churches at Inhambane.

In 1919, after some eight years of patient discussion and consultation with the pastors and leading laymen of our churches, an important departure from the old traditional Congregational polity was inaugurated. For many years the weakness of pure Congregationalism had been manifest, as, indeed, it had for American churches. Where only the individual church was concerned in the call and support of the pastor, stipends were allowed to get sadly in arrears, there was no machinery for transferring men whose usefulness was finished in the posts they occupied, and a certain slackness was manifest in many places. The new policy inaugurated was known as Isu Elisha ("The New Plan"). It combines Congregational, Methodist and Presbyterian features. All churches are assessed for pastoral support in proportion to membership. All such income is paid into a central fund administered by a representative committee called Umlomo ("The Mouth of the Churches"), which fixes apportionments and stipends and assigns

ministers and transfers them, always subject to confirmation by the Umkandhlu or Assembly and after consultation with the churches concerned.

The operation of the "New Plan" has resulted in a more efficient ministry because of improved morale, some increase in the scale of stipends, much greater regularity of payment and the placing of trained men at some points promising useful development at which it would have been impossible to maintain men on the old basis.

From early years the Native churches were expected to contribute to the support of their ministry. In 1895 the Board, then in the midst of a depression only less serious than the present one, suddenly cut off within the space of two years its whole appropriation for the support of what was then known as "Native Agency" and the whole burden was thrown upon the churches. From that time, with the exception of a contribution by the Mission of £100 per annum to the central fund and certain subsidies to the Reef work from private sources, the churches have been on a self-supporting basis. Aid has, however, been given by the Mission from the income from the glebes in the erection and repair of church buildings and manses, usually on the £ for £ basis.

The churches have survived two schismatic movements from within. The first, in 1897, resulted in the formation of the Zulu Congregational Church. It was amongst the earlier manifestations of the separatist spirit then commonly called Ethiopianism. To give recognition to the national spirit and the developing self-consciousness of the African church, the churches, with the cordial approval of the Mission, adopted for a time the name African Congregational Church, but the name was afterward abandoned owing to the misunderstandings with the Government to which it led at a time of critical delicacy in such relations.

The second schismatic movement took place when, in 1917, the pastor of the Johannesburg church, Rev. Gardner Mvuyana, declining to await the investigation by a Council of his brethren of certain complaints of unsatisfactory conditions in his pastorate, led off a considerable section of the Johannesburg church in a schismatic movement which adopted the discarded name of the African Congregational Church.



GROUP OF NATIVE GIRL GUIDES (WAYFARERS).

Like all such movements, these two have in some measure weakened the numerical strength of our churches and complicated the problem of efficient church life by multiplying agencies and by cultivating national as opposed to Christian spirit. But with the passing of the years mutual understanding between Mission and churches has grown.

In the present writer's history of the first seventy-five years of the Mission, prepared for the seventy-fifth anniversary, he devoted eight printed pages to the sad story of controversy with the Natal Government of the day, over the administration of the Mission reserves, over work in the locations, over unsympathetic treatment in administration of the law concerning marriage officers, and finally over the rebellion of 1906. The whole matter may now be dismissed in the simple statement that the trouble was due not to missionaries mixing up with politics, but to politicians mixing up with mission work. It is gratifying to note, in passing, that the Mission was ultimately vindicated and its claims prevailed in every individual matter of controversy.

As we celebrate our hundredth anniversary, the problems that beset the Native churches are the distressingly difficult economic condition of the South African Natives generally; the difficulty of holding the youth of a generation which is so full of distracting influences and which offers so little of economic, social and political advancement; the problem of keeping religious development up to the standard of educational development.

City Work

LITTLE did the pioneers of 1835 imagine that, within sixty years, an important part of the work of the Mission they were founding would be a ministry to Africans, thousands of whom would have lost entirely their tribal connections and would have become definitely town-dwellers. Even when the seventy-fifth anniversary was celebrated in 1911, this development was scarcely more than in its infancy.

In 1849 it was voted: "That Revs. D. Lindley, Lewis Grout and N. Adams be a committee to select a suitable erf at Durban and request the Government to grant it to the Mission for the purpose of erecting a printing establishment." By 1856 the rapidly whirling wheels of Government and Mission had brought matters to the point of making the grant. Meantime, the project of building a printing shop had been abandoned, but with prophetic foresight the Mission was prepared to accept it "for the purpose of promoting education and Christianity amongst the natives." By January, 1857, however, the Mission notified the Colonial Secretary that, "whereas we are not now in circumstances to use them (there were two erven) for the purpose originally intended, nor to immediately occupy them for missionary purposes, we therefore relinquish to Government all claims we may have had to them." It is said that the erven thus relinquished were situated near the present site of Messrs. Harvey, Greenacre.

We find also a letter from the Mission Secretary, Rev. Hyman Wilder, replying to a petition of certain European citizens of Maritzburg in 1857, that the Mission should establish a station in Maritzburg, the Mission reluctantly declining the request.

City work was actually begun in Durban in 1891. The old wood-and-iron building of the Smith Street Congregational Church, which church has long since been removed to Aliwal Street, was purchased and removed to Beatrice Street, where it served until the present church building was erected in 1905. The work was supervised by Rev. C. H. Ransom from Amanzimtoti. It was not until 1900 that it was considered necessary to locate a missionary in Durban, although in 1896 a Native women's hostel had been opened under Mrs. Edwards and conducted for several years, in spite of the charge of one shilling per

day, which, however, ultimately killed it. Measured against the seven shillings and sixpence per month of the hostels of to-day, it looks like hotel rates, though it must be remembered that it did include board.

Rev. F. B. Bridgman, in the thirteen years of his residence in Durban, mapped out the series of branch churches which extend from South



IN A SLUM YARD,
JOHANNESBURG.

Coast Junction to Red Hill and Malvern. Several of the centres, however, have been established during the administrations of his successors, Rev. Walter Foss, Rev. J. D. Taylor, Rev. H. Stick and Dr. A. B. Taylor.

Dr. Bridgman did much important social work in Durban. He initiated the committee of representative Natives which meets periodically with the Native Affairs Committee, was a founder of the Native Affairs Reform Association, and before he left Durban had already become recognized and consulted as an authority on Native matters and on race relations.

Much of the success of the Durban work has been due to the quality of its native ministers, and special mention should be made of Rev. W. J. Makanya, who held the pastorate for about twenty-five years. With the shrinking of resources in recent years, it has not been possible to maintain a resident evangelistic and social service missionary in Durban, and general direction of developments has had to fall upon

THE AMERICAN BOARD MISSION IN SOUTH AFRICA

Dr. A. B. Taylor. Some of the social service schemes initiated under the former administrations, such as the entertainment hall at the location, the bioscope circuit, have been continued under municipal auspices, while the abortive Bantu Social Centre scheme has now found fulfilment through the efforts of Rotary and other interested Europeans.

In 1894 Rev. H. D. Goodenough was located in Johannesburg, then only eight years old, but the work had already been begun by native Christians from our Natal churches, who had gone to the city of gold attracted by the comparatively high wages and the abundance of employment offered by the city, then little more than a gold-mining camp. The work was at first almost entirely confined to the Zulus, who for the most part avoided mine work and took to domestic service and to jobs as store "boys," drivers and other town industries. With the rapid development of mining and the coming of thousands of native men from distant parts to labour in the mines, the Mission was inevitably drawn into work for these miners. After the location of Dr. Bridgman in Johannesburg in 1912, extension of our work in the compounds was rapid, until to-day our Johannesburg field extends out to Breyten, Witbank, Vereeniging, etc., covering an area of some 200 miles in length.

Because of the early connection of the Mission with Inhambane, and the fact that thousands of Natives from that area had at that time no missionaries working amongst them, our efforts in the compounds were directed to that group, the Batswas. With the later coming to the Reef of the Methodists, whose base is at Inhambane, problems of overlapping have arisen, which have not yet altogether found solution. In fact the Reef, one of the most strategic mission fields in the world, presents perhaps the world's most tangled problem of overlapping. Dozens of missionary agencies are at work in every compound. Language differences have been in part responsible for the situation, but denominational differences still more so.

Restrictions against any kind of "occupation" by non-Europeans in the residential suburbs, except as domestic servants, have continually balked the efforts to erect church buildings where the Zulus are most numerous. Recent developments in slum clearance have threatened the very existence of our central church at Doornfontein and our church

THE AMERICAN BOARD MISSION IN SOUTH AFRICA

at Germiston, and lack of funds has prevented us from seizing opportunities in the growing municipal locations, but we appear to be weathering the storm.

The most significant aspect of city work, social service, is described in another section; but even the evangelistic missionary, through the Joint Council, Witwatersrand Church Council, Child Welfare



THE BEGINNINGS OF THE COMPOUND MISSION.

Society, Pathfinder Council, Bridgman Hospital Board, Bantu Clinic Committee, Alexandra Health Centre Committee, Illicit Liquor Commission, and many other committees, is deeply involved in the job of trying to provide for the thousands of urbanized Africans the protection of interests, the provision of essential health services, the adjustment of race relations and the bettering of the conditions of life, all of which are essential to the integration of the African to the appallingly different conditions of his life in 1935 as compared with 1835 or even 1885.

Social Work

WHEN the Mission opened its work in Durban in 1891 and in Johannesburg in 1893, it was with the object of ministering to converts from the country stations and of using the strategic opportunities of evangelism presented by the congregating of thousands of Native men at these labour centres.

The emphasis on social work that has marked much of the missionary effort, especially in Johannesburg, has been due to the pressure of obvious need upon the responsive minds of the workers. Dr. F. B. Bridgman was the pioneer of this aspect of missionary work, not only in our own mission but for others as well, and Rev. Ray E. Phillips has become its special apostle.

The Helping Hand Club for Native Girls was the first enterprise undertaken by Dr. and Mrs. Bridgman to provide a home and social amenities for girls in domestic service. More than 2,000 girls have been residents of the club since its inception. Recently a new two-storey building has been erected to house a school for the training of domestic servants. An intensive course of five months is given in cooking, housewifery and needlework. The hostel accommodates 36 residents and the school has room for 20 students. A registry bureau is run in connection with the hostel, and during 1934 about 150 girls were satisfactorily placed. The institution is run by its own committee and so is self-perpetuating. An adjoining lot has just been purchased to provide for expected growth in years to come.

The second great social work venture was the formation in 1920 of the Bantu Men's Social Centre, a club where Native men, especially those of the educated class, find facilities for spare-time occupation. This institution was erected by funds raised by Dr. Bridgman in America and in Johannesburg. Its support is entirely local and the control is in the hands of an executive committee consisting of both Europeans and Africans. It is therefore not an American Board institution except in its inception. The building has a gymnasium, used also as a hall for large gatherings and for concerts and dances. A lounge provides books and periodicals, a billiard table and table games. A cultural club, The Gamma Sigma Club, meets weekly. There are lectures by prominent people, debates with European as well as African teams, a night school for general academic education, and classes in first-aid, journalism and other subjects. Tennis and football clubs from the centre participate in the new highly organized sports leagues of the Reef. The Centre only occasionally has definitely religious services.

THE AMERICAN BOARD MISSION IN SOUTH AFRICA

After three short terms of service by European secretaries, the Centre has now its African secretary, Mr. I. R. Rathebe, in full charge. His efficient service is a remarkable example of the increasing capacity of the African to make good in positions of great responsibility.



"HELPING HAND" CLUB FOR NATIVE GIRLS,
TRAINING SCHOOL, JOHANNESBURG.

The newest venture is a hostel for non-European delinquent girls. This also owes its creation mainly to Mrs. Bridgman, who has associated with her a committee of missionary ladies of the various mission societies. They have secured subscriptions from mines, business houses and many individuals, besides a grant from the municipality of Johannesburg. Land has been provided in the Western Native Township and a home, to be called "The Talitha Home," is being erected at a cost of £5,000. Girls will be committed to the home from the Juvenile Court, and running costs will be met from *per capita* grants made by the Government for their support. Miss Alice Weir, who for fifteen years was connected with our American Board Mission in Johannesburg, is to be the matron. The remarkable response to the appeal for funds indicates a realization on the part of Johannesburg citizens of the real need for such a home.

More important than institutions was the securing of Rev. and Mrs. Ray E. Phillips, in 1918, to conduct a definite social work department. For nearly fifteen years they have touched Native life on the Reef at many points and have exerted a powerful personal influence on Africans and Europeans alike. On the mines Mr. Phillips initiated a motion-picture service, financed by the Chamber of Mines, which provides censored films for every compound once a week. The service

THE AMERICAN BOARD MISSION IN SOUTH AFRICA



THE GYMNASIUM AT BANTU SOCIAL CENTRE, JOHANNESBURG.

has extended to Rhodesia copper mines, to Natal sugar estates, to municipal compounds, and to educational institutions far and wide. The Gamma Sigma Club at the B.M.S.C. has been duplicated in several other centres on the East and West Rand. Through the Rotary Club, Mr. Phillips has been able to initiate many inter-racial gatherings for the study of the problems of race and for friendly contacts. He has had a large part in the organization of sports, which in recent years have grown to tremendous proportions. A recent development has been a successful International Club, in which Europeans, Africans, Indians, Coloured and Chinese are members.

These are but a few of the ramifications of a department that has been almost entirely a development of the last twenty-five years, although the effects of mission efforts on the social life of the Native has been immense from the very beginning. Some of those effects have inevitably been of a disintegrating character. It is impossible for an African to adopt new loyalties of a highly ethical and individualistic sort without in some degree breaking down the old loyalties whose ethical implications clashed with the new and which put a curb upon practically every individual differentiation from the mass. Some Mission teaching may have been unnecessarily disintegrating, but infinitely less so than the unconscious teaching of general European influence. It is cause for gratification that definite social work is now the order of the day and is doing much to integrate the African to his new environment.

Medical Work

TWO medically-trained men were included in the first group of missionaries sent out by the Board. Although their chief function was doubtless to care for the health of their fellow-missionaries, and most of their time was given to the evangelistic work for which the Mission mainly existed, their appointment showed also an early recognition by the Board of the value of medical service as an opener of doors to the Gospel. With the passing of the years has grown the conviction that healing itself, when done in the name and Spirit of Christ, is true missionary work.

In 1893 a distinct medical department was first set up at Adams Mission Station, with Dr. Bert N. Bridgman in charge. The dispensary and operating theatre was a little two-roomed brick building, the hospital was a wattle-and-daub house with thatched roof and earth floors. One of Dr. Bridgman's first duties was veterinary rather than medical; he spent many weeks just after his arrival going up and down the neighbouring countryside, inoculating cattle during the terrible rinderpest scourge.

D U R B A N

When Dr. McCord took over the department in 1898, on Dr. Bridgman's withdrawal to America on account of the health of his wife, the revolutionary process had begun which is so rapidly changing the pastoral African into a town-dwelling industrial worker, and Durban was assuming an important place in the life of the Zulus. Obviously a more extensive service could be rendered there than on a country station six miles from the railway. The transfer to Durban was effected in 1904. For a brief period Dr. McCord, living in a wood-and-iron house on Montpelier Road, used his own back verandah for emergency operations, and the few patients provided with hospitalization were tucked into odd corners in outside sheds. A substantial brick building for dispensary and clinic purposes was erected on the Mission's lot in Beatrice Street, which was later extended to include under the same roof the office of the Mission's day-school department.

In 1909 a hospital was erected at Overport, together with a two-storey dwelling for the Doctor. All this was done with funds privately secured in America, and without calling either upon the American

Board or upon local philanthropy. At its inception Dr. McCord had to face an expensive lawsuit, adjacent property owners having attempted to prevent the erection of the hospital, because it was for Natives. Although the street upon which the hospital stands has since become well occupied with European dwellings of a good class, the hospital has not only never been regarded as a nuisance, but has become through the years a well-known and much appreciated institution. The City Council made a graceful gesture of appreciation when, a few years ago, they gave the name of McCord Road to the street on which it stands.

Dr. A. B. Taylor was appointed in 1921 to assist Dr. McCord, and has since become superintendent of the hospital, while Dr. McCord devotes his time to the dispensary practice in Beatrice Street. The two are run as one department, the dispensary assisting in the financing of the hospital.

Under Dr. Taylor's superintendency additions have been made to the hospital, mainly in an upward direction, since the lot did not allow of much lateral expansion, and it is now a 100-bed hospital with airy quarters in the upper storey for the Native nurses and probationers, and with a comfortable bungalow for the European nurses and a well-equipped laundry across the street. A district nursing service is maintained in the districts of Sydenham and Mayville by the Native nurses trained in the hospital and under the oversight of one of the sisters. The hospital's patients come from all parts of Natal and Zululand. Honorary consultant service is rendered by several of Durban's leading doctors. The hospital is a recognized training-school for Native nurses and its nurses qualify for the nursing and midwifery certificates of the South African Medical Council.

From the beginning the Medical Department has had from the American Board only the salaries of the doctors and one nurse. Owing to the seriousness of the depression in America, the Board has gradually been compelled to withdraw even this measure of support. The hospital has had to assume responsibility for all the salaries. Meanwhile the pressure upon its services compels further expansion.

The Mission hospital has most fittingly been chosen as the object for which a Golden Jubilee Fund shall be raised. A strong Board has been established. Some substantial gifts have already been promised, and it is proposed to undertake an intensive drive in Durban as soon



A GROUP FROM THE MATERNITY SECTION.

as the Centennial celebrations are over. The goal set is £5,000. At the same time well-deserved honour will be paid to Dr. McCord, the founder, by changing the name to The McCord Zulu Hospital.

The first proposal for the training of Native doctors was made by Dr. McCord many years ago. The house in which he is now living was built to house the medical students. The plan had to be abandoned because the necessary support was not forthcoming. It is interesting to note that the plan for the training of medical *aides* which is now being inaugurated as a long-delayed result of the recommendations of the Loram Commission, follows closely the lines of Dr. McCord's original scheme. The hospital will be used as one of the centres for the final stages for the training of these medical *aides*.

JOHANNESBURG

Shortly after Rev. and Mrs. F. B. Bridgman took over the Mission's work in Johannesburg, they came in contact with Madame Crinsoz de Cottens, wife of a Swiss doctor and herself a doctor. She inaugurated on the church premises at Doornfontein, a clinic for African

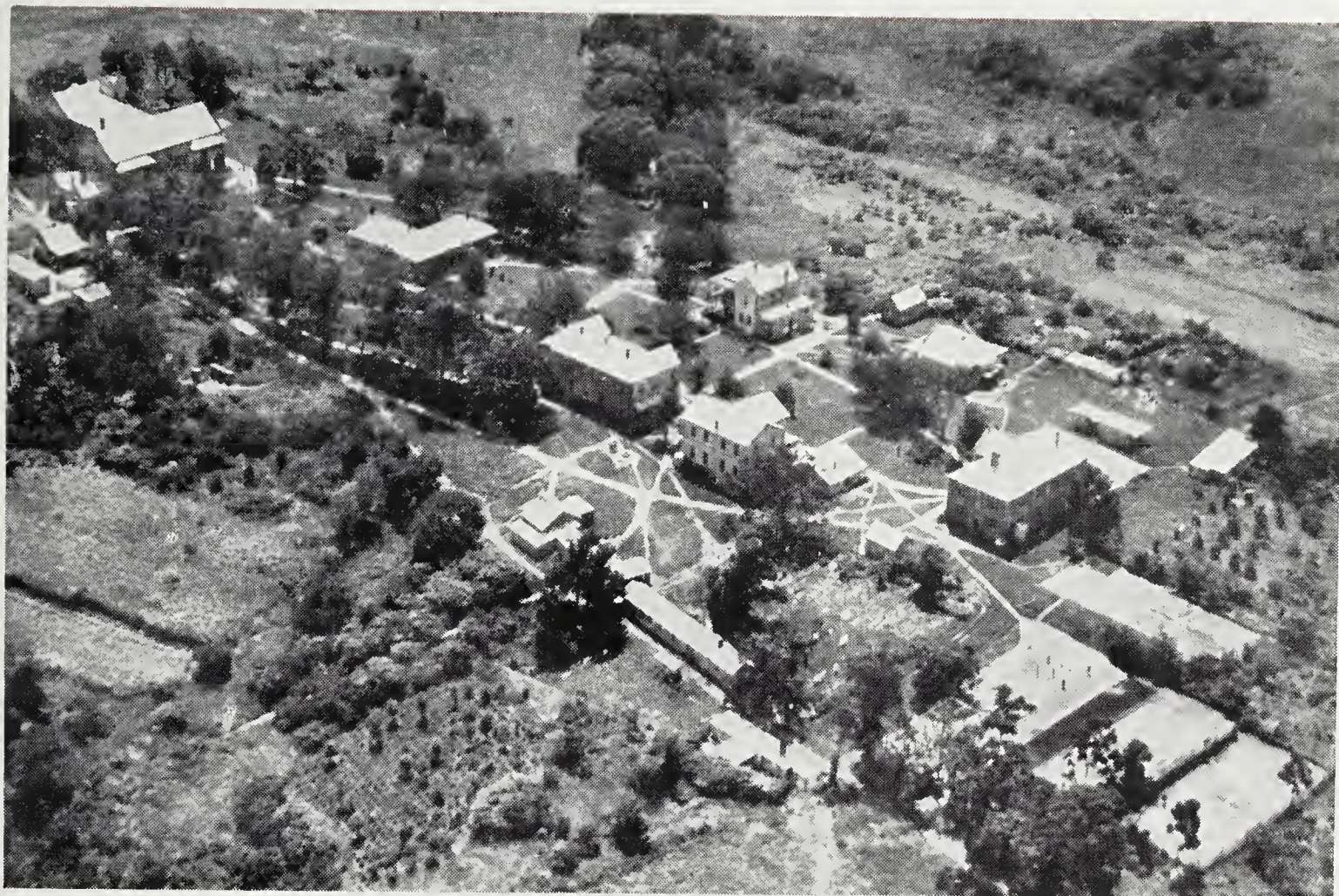
women and children, using the funds obtained from the small fees charged to purchase medicines and pay other expenses. That clinic led to the opening of other similar clinics along the Reef by the Anglican and South African Congregational churches, and may be said to have paved the way also to the inauguration of municipal medical services for Natives, which now exist in most of the municipal locations.

When Dr. Bridgman went on furlough in 1925, it was his intention to secure funds to provide a small cottage hospital of half-a-dozen beds, where serious cases from the clinic could be nursed back to health. After Dr. Bridgman's death the plan took on larger proportions in the mind of Mrs. Bridgman, who undertook the raising of funds to erect a hospital as a memorial to her husband. The Bridgman Memorial Hospital was opened in July, 1928. It is a well-equipped modern hospital, devoted entirely to maternity and gynecological work, except in the out-patient department. It stands on six acres of freehold ground, and has provision for 37 adult beds and 18 infant beds. Half of the funds for its erection and equipment were secured in the United States and the rest in South Africa, the total cost being about £13,000. Of its total income of £6,159 in 1934, only £396 came from America. The hospital is not under the control of the Mission but has its own board, in the membership of which are prominent citizens of Johannesburg and several of its best known doctors. It has an annual subscription list of £985 from Johannesburg people, besides liberal support from the Provincial Council and the Johannesburg City Council.

The Bridgman Memorial Hospital is therefore a Mission hospital in the sense that it is providing essential medical service in the name and Spirit of Christ; that regular services are conducted for the native staff and patients, not by the American Board Mission alone but by all denominations; that it is a training school for non-European midwives and so is providing useful careers for native girls. But the support and management is entirely local, and Johannesburg has already accepted it as one of the city's essential institutions.

OTHER HEALTH CENTRES

Miss Ruth Cowles joined the Mission in 1924, and focussed her efforts at the Doornfontein clinic. Employing a lady doctor and a Native nurse, she was business manager as well as nurse herself. With the exception of her own salary and that of the Native nurse, received from friends in America, the clinic has been self-supporting. Miss Cowles' personal



INANDA SEMINARY FROM THE AIR.

district visiting in the slum area made her widely known and loved. She also carried on a welfare clinic at Alexandra township, a privately-owned Native township seven miles from the city. Largely through her efforts and with the backing of the Children's Aid Society, the first school clinic for Native schools has been opened, and a creche for Native babies has been erected by the municipality and is to be run by the Children's Aid Society in the Western Native Township.

Recent retrenchments threatened the withdrawal of Miss Cowles from Johannesburg, but the Alexandra Township Health Committee, the local governing authority, was so distressed at the prospect of losing the only health service available for its population of 20,000 people, that a voluntary committee has been formed, on which the Mission's representatives are members, which is undertaking the establishment of the Alexandra Township Health Centre. The support will come entirely from local sources, and so the Mission is again able to do an important piece of missionary service without cost to the American Board, and on an undenominational basis.

Education

IN his diary, Champion wrote on January 8th, 1836, while he was camped in his wagon, waiting for permission from Dingaan to complete the journey to the royal kraal: "Last night I tried to tell fifteen or twenty Zulus about the Bible. They listened eagerly, had never seen a book and had no idea of a thought being communicated on paper. Said they would like to have teachers if the king allowed it."

When we compare the conditions to-day with that background, we may well say, "See what God hath wrought."

Education began in the little groups of children and of adults gathered by every early missionary about him. Many of these children were domestics and garden hands, lived on the mission premises and enjoyed more or less intimate contact with the family of these missionary homes. They were brought together with the family for morning and evening prayers, and their three R's, always well mixed with needlework, were taught them by the devoted missionaries and their wives.

As early as 1836 Norden, a Grahamstown trader, who visited Natal, says, amongst other words of praise: "A school for girls has been established by Dr. Adams, in which were 29 scholars, all neatly clothed in cotton dresses. Some were employed at needlework and others learning to read. The system adopted is on the principle of infant schools, so as to combine amusement with instruction and thus to keep the mind in healthy exercise, handicrafts and garden work.

It should also be noted that the hunger for education for their children which was early awakened, and which has always since been a marked feature of Native Christian character, led the people of Umvoti and Amanzimtoti to employ each a European teacher at £75 and £50 per annum respectively, at their own expense.

The foundations of the present developed system of education were well and truly laid in these home schools, and their fine influence must have been felt in many a Zulu home for years after they had given way to the more formal day schools.



THE CABINET-MAKING SHOP AT AMANZIMTOTI INSTITUTE.

AMANZIMTOTI INSTITUTE

It was the need for trained Native ministers that was felt before that for Native teachers, and when Amanzimtoti Institute was founded in 1853, with nine pupils, it was especially with the purpose of training young men for the ministry. Rev. David Rood was its principal and its sole teacher at that time. Its first period was a brief and unsettled one. It could scarcely yet be regarded as an institution, as it shifted its geographical location from Amanzimtoti to Umtwalumi and then to Esidumbeni, to divide the work between widely separated missionaries, all of whom had the pastoral care of large districts. Those of us who were on the field before 1905 will remember the little old thatch-roofed building with wattle-and-daub walls, which still stood in the open space that now forms the approach to the church. That was the cradle of Amanzimtoti Institute. It was there that the institution was definitely founded in 1865, with a grant of £100 from the Government and a donation of £100 from Durban people to erect the building.

It is not to be wondered at that the school did not assume its full importance as an institution for advanced education during the earlier years, since the whole system of Native education was in an embryonic state. Although there were ambitious periods when classes were taught in algebra, geometry, physics and chemistry, the emphasis was mainly on the winning of students to the Christian life and providing them

with an elementary education. Ireland, Goodenough and Cowles each made his contribution to the work of these days, and there are many of our best church leaders to-day who remember them with thankfulness.

Rev. A. E. Le Roy, who became principal in 1901, brought to the work a fine business training and a vision of the possibilities of the institution that led to an era of remarkable progress. He was fortunate, also, to have had the intimate friendship and the hearty co-operation of Dr. C. T. Loram, then the Chief Inspector of Native Education.

The last twenty-five years, much of the period under Mr. Le Roy's administration, has seen the Institute develop in a way that can best be measured by a series of contrasts.

In 1901 there was but one European academic teacher besides Mr. and Mrs. Le Roy, and that one had only the ordinary teacher's certificate. As late as 1905 there were but three African teachers with such certificates.

To-day there are on the faculty fifteen Europeans, two of whom hold doctorates of Literature and Philosophy, and nine the B.A. and M.A. degrees. There are sixteen African teachers, and of these also five have University degrees, which are also not confined to the men; for one African woman member of the faculty also has the B.A. of Fort Hare.

As late as 1904 no previous education was required as entrance qualification, if a boy was too old for the station schools; and primary work demanded much of the time and strength of the small faculty. To-day Standard VII. is the lowest standard taught.

Twenty-five years ago the teacher training department had only just been opened. To-day it is training young men and women from all parts of South Africa for Government teachers' certificates. The Grade I. certificate of that day is now preparatory qualification for the Native Teachers' Higher Primary certificate, a five-year professional course.

A change in attitude toward social relations between boys and girls is also worth noting. When the girls' department was first established, its premises were fenced with an eight-feet barbed wire fence with locked gates. A telephone connected it with the principal's office, so that young men's claims to have been given permission to call on their "sisters" could be checked before they were allowed a half-hour's conversation on the verandah under the watchful eye of the matron.

THE AMERICAN BOARD MISSION IN SOUTH AFRICA



THE LIBRARY AT AMANZIMTOTI INSTITUTE.

Standard VII. was the zenith of academic attainment in 1911. To-day high school students are prepared for the matriculation examination.

The material equipment of the school has also been wonderfully improved during the last quarter-century, when one considers the very small financial resources that have been available. This period has seen the erection of the principal's house and the absorption of the former residence into Jubilee Hall; the addition of two other staff residences; the domestic science building, Crane and Curtis cottages for the girl students; Mary Lyon residence for the staff of European women; the assembly and dining hall and a number of smaller cottages, besides the re-modelling of the older buildings.

The Industrial department, if it had nothing to its credit but these additions to the plant, would deserve special mention. Since 1911 this department has been under the direction of Dr. Brueckner. Formerly it had been in charge of practical carpenters, who taught students as much of cabinet making and carpentry as they were able. Dr. Brueckner brought to the department professional ability of a high order and has made the department an increasingly efficient educational force. At various times the department has offered tailoring, leather-work, weaving, cabinet-making and agriculture. A promising course for the training of agricultural demonstrators, under Mr. Arthur Lewis, had

THE AMERICAN BOARD MISSION IN SOUTH AFRICA

to be given up owing to lack of Government support and retrenchment by the American Board. To-day the department concentrates on a class of apprentices who are given a thorough training in carpentry and building. The printing shop has been revived and does a considerable amount of job-printing for the Mission.



Mrs. EDWARDS ON HER 97th BIRTHDAY.

With the coming of Dr. Edgar H. Brookes to the principalship, the Institute enters upon the next period of its great service to the African people and to the cause of Christ with bright prospects. Under his guidance the school will move toward even higher educational goals, while those ideals of training in personal Christian character for which it was founded will have an emphasis never surpassed in its history.

EDUCATION FOR WOMEN

By 1869 the need for "higher education" for native girls had begun to be felt. Higher education at that time meant anything beyond standard II., which was made the standard of admission. It was in that year that *Inanda Seminary* was founded. The history of the school for more than a quarter of a century centres around the personality of Mrs. Mary K. Edwards, who impressed her high standards of life upon the girls of many school generations and was widely known throughout South Africa as a leader in Native education. She planted the plantations of trees that beautify Inanda's campus, she set the pace that Inanda has maintained and improved as a centre of industrial training. She passed

THE AMERICAN BOARD MISSION IN SOUTH AFRICA



INANDA STUDENTS ON PARADE.

away in 1918, after more than 58 years on the field. She had seen three successors in her post as principal. During the last years of her life she had been both blind and lame, but almost to the end she continued physical exercises to keep her body fit, used a typewriter to keep in touch with friends, and continued the cultural studies that she had kept up through life.

Under the successive principalships of Miss Fidelia Phelps, Miss Evelyn Clarke and Miss Walbridge, the school plant has grown steadily. Both the original buildings, which some of us well remember, have disappeared. Edwards Hall, erected in 1887/88, is, with the exception of the old mission house, the oldest building on the campus. Since we celebrated our seventy-fifth anniversary, two fine modern buildings have been added: Phelps Hall, opened in 1919, the present dormitory, refectory and assembly hall, and the Industrial Building, opened in 1918.

Along with material development has gone progress in educational standards. Although started as a seminary for secondary education, it became about 1886 a haven for a large number of kraal girls, many of them runaways, who had had no previous opportunity for schooling.

THE AMERICAN BOARD MISSION IN SOUTH AFRICA

Miss Martha Price took a great interest in these girls, and in her instruction of them, developed some of the text-books of elementary education that are still used in our mission schools, in revised editions. As late as 1911 the primary department for these older girls outnumbered the higher department. The evangelistic opportunity with these girls was highly valued and nobly used. The primary department was definitely discontinued in 1914. Standard v., which was in the beginning the ultimate goal of Inanda students, is now the entrance qualification. The school is now in the true sense a high school, taking students through Standard VIII.

A development of recent years has been a distinct industrial department, giving a three years' course in domestic science.

Inanda still maintains its high Christian standards and seeks definite conversions amongst its students, while at the same time it has modernized its offerings in the matter of school activities. Basket-ball, Wayfarer activities, "stunt" nights and bioscope evenings help to maintain a wholesome social atmosphere. But school activities are not allowed to become self-centred. A large amount of community service is done by staff and students, including cookery and nursing extension courses, and the regular staffing of a large number of out-station Sunday schools.

Another innovation of Miss Walbridge's administration has been a close fellowship with the Ohlange Institution. The two schools unite in one school magazine; they invite each other to social events and share each others' sports, a very beneficial change from the old policy of rigid exclusion of social contacts with boys during the school period.

The long-continued depression which has put the American Board in financial straits seriously threatened the closing of Inanda Seminary in 1934. The Mission chose to make other very heavy sacrifices in order to keep it open, and the present enrolment (the largest ever reached) justifies the decision. The closing of Inanda would be a sad loss to the cause of Native education.

Two other boarding-schools for girls have served their generation and passed out of existence. The rapid development of primary education, together with the necessity, in the interests of economy and efficiency, to concentrate higher education in Amanzimtoti Institute and Inanda Seminary, has made first Ireland Home and then Umzumbi Home unnecessary and they have been closed.



A COOKERY CLASS AT AMANZIMTOTI INSTITUTE.

Umzumbi Home was opened in 1873 by Rev. and Mrs. H. M. Bridgman, to provide for the large number of kraal girls who were seeking education as a result of successful evangelism in the locations. By 1909 it had become a parallel institution to Inanda, in some respects a competitive one. Its buildings have been taken over by the Umzumbi community for primary school purposes.

Under the same pressure of kraal girls, Ireland Home was opened in 1894, in the old mission house which then stood not far from the site of the present infant school of Amanzimtoti Institute. After ten years of usefulness its small assets were transferred to the Rhodesian mission for similar work.

ELEMENTARY SCHOOLS

(Primary and Intermediate)

Until 1865 the Mission carried the entire financial responsibility for education of the Native people of our stations. In that year the Government adopted the system of grants-in-aid, which now covers for the most part the salaries of teachers, although Mission Reserves Funds in some instances supplements the staffing of under-staffed schools and the Mission still aids from glebe funds a considerable number of struggling "kraal schools" till they can obtain registration.

By 1904 the supervision of station schools was becoming an intolerable burden to missionaries, who were no longer pastors of a single station but superintendents of districts with several churches to look after, mission reserves and glebes to administer and rents to collect. In that year the establishment of the Mission Reserve Education Fund made possible the setting-up of a primary schools department, with one missionary giving his whole time to the direction and development of the primary schools.

As elsewhere indicated, the Mission Reserve Education Fund has made possible the erection of simple but good school houses, strategically placed so that practically every Native home in our reserves may find a school for its children within three or four miles. Many of them are near enough to reserve boundaries to serve large location areas as well. The department has for many years had its own office in the same building with the Mission dispensary in Durban, the burden of clerical work and accounts being relieved by a clerical assistant. One purchasing agency for all elementary school supplies has resulted in many economies. The Education Department has appreciated being able to deal with one school manager instead of half a dozen. The supervisor has been able to concentrate upon directing community extension activities, influencing teachers by visits and by frequent circular-letters, seeing that material equipment is maintained and that the Education Department's requirements are met. The development of the primary school systems has been one of the most encouraging and important features of the Mission's work during the last twenty-five years, and that with decreasing expense to the American Board.

The missionaries who have held the post, each of whom has made his own particular contribution, are Rev. F. R. Bunker, Rev. G. B. Cowles, Rev. H. A. Jessop, Rev. R. L. Abraham, Mr. W. C. Atkins, Rev. O. E. Lovell (a minister of the Congregational Union of South Africa), and the present incumbent is Mr. Wm. Bates. In this our Centenary year the department has 70 schools, of which 10 have intermediate as well as primary departments and one includes Standard VII. in the curriculum. There are 176 teachers in the employ of the Mission, with qualifications as follows: Higher Primary, 2; 1st grade certificates, 41; 2nd grade, 46; 3rd grade, 53; uncertificated, 34. The total enrolment is 7,161.

An experiment in the direction of handing over primary education entirely to the Government has been made during the last two decades. In all 13 schools in areas other than Mission reserves have been handed over to the Education Department. The buildings erected by the

THE AMERICAN BOARD MISSION IN SOUTH AFRICA



CRANE COTTAGE, GIRLS' DORMITORY, AMANZIMTOTI INSTITUTE.

Mission are rented to the Government at a nominal rental, but in the aggregate the moneys thus received are sufficient to form a pool from which loans are made to construct other school buildings in needy areas. The Natal Education Department having always been administered by men sympathetic with the religious aims of the Mission, there has been little or no loss of opportunity for the exercise of religious influence through the schools.

There are instances of less sympathetic relationships between teacher and community in some of the Government-controlled schools, but on the whole the experiment has been a success, and it is a natural step in the process of ultimate assumption by the Government of full responsibility for primary education.

It may not be out of place to note, as a useful contribution of this Mission to the cause of primary education, that it was on representations made by the Mission, through the Native Affairs Commission of 1906/1907, that the Natal Native Education Advisory Board was first established. Advisory boards have since become a recognized part of the machinery of native education in all the Provinces. No survey of our educational work would be complete without a tribute to the most generous aid of the Government, through the Provincial Administrations, to higher no less than to elementary institutions. The growth of Government support is an index of the awakening Christian conscience of the South African people.

The Training of the Native Ministry

IT has been the policy of the Mission from the very earliest days to train the best men available, to such degree as their own abilities and the circumstances of the Mission made possible, and to place them in responsible charge of congregations under missionary guidance and supervision. Even to-day, after 100 years of work, it is not possible to educate our Native ministers to the standards generally considered necessary for European churches. For this there are many reasons. There is neither the economic status that would enable young men, except in rare cases, to face the long course of study necessary, nor the possibility of their congregations paying them a stipend adequate to the needs they would develop in the process. One man here and there can qualify in law or medicine and hope to raise his economic status to the level of his intellectual attainments by the income of his practice; but that is impossible for the minister. As a result, leadership of the race tends to pass out of the hands of the ministers into that of the lawyers and doctors and teachers.

There has, however, been advance in the standards of education through the years. Up to 1903 the sole standard of admission, other than Christian character and evidence of a Divine urge, was ability to read and write in Zulu. One's memories of one's teaching days suggest that even that small qualification was liberally interpreted, especially as to the ability to write. Men of unequal ability were all taught in one class, second and third year men with those just tackling the strange theological curriculum.

In 1903 the ordinands were created a special department with standard VI. as entrance qualification, and the evangelists were taught separately, English being the medium in the ordinands' class and Zulu in the evangelists' class. A three years' course, with no admissions en route, made possible some check of progress made.

THE AMERICAN BOARD MISSION IN SOUTH AFRICA

In 1910 the theological school was transferred to Impolweni, where it became a Union institution, the United Free Church of Scotland and the American Board Mission each contributing one missionary teacher. Two three-year classes in each department finished their courses, but the Union was finally given up because the Free Church was concentrating its resources upon Fort Hare.

The school is now again a part of Amanzimtoti Institute. The standard of admission has been raised to standard VII. or a teachers' certificate. The evangelists' class has been discontinued, and where those in service have retired or passed away it is unlikely that this class of Native ministry will again be provided for. Let us, then, pay tribute to the faithful and successful work done by many of them. By being a department of the Amanzimtoti Institute, theological students have the privilege of taking some courses outside the purely theological curriculum, and thus receive a broader training.

The names of those missionaries who have been connected with the theological school for extended periods are Mr. Rood, its founder, Mr. Robbins from 1875 to 1880, Mr. Kilbon from 1880 to 1903, Mr. Taylor from 1903 to 1917, and Mr. Stick, its present teacher. Messrs. Ireland, Pixley, Stone, Ransom, Bunker, Dorward and Wilcox served the school for longer or shorter periods.

Publications

THE Mission's outstanding accomplishment in the field of vernacular literature has been the translation of the Zulu Bible. The translation of portions of the Bible began as soon as the early missionaries had acquired a working knowledge of the vernacular, and was continued with unabated zeal till the entire Bible was completed and published in 1883.

Every missionary who had any claim to be a linguist had contributed to the work, and many Natives had assisted. In general, different individuals accepted responsibility for different books. The first edition of the entire New Testament appeared in 1865. There was a good deal of exchange of manuscript between station and station for mutual criticism. The work was not of even quality, but much of it was remarkably good. Much of it, however, was not in the best Zulu idiom. To co-ordinate the work as much as possible, one editor was ultimately appointed to prepare the MSS. for the presses of the American Bible Society. Rev. Andrew Abraham, till his death in 1878, and then Rev. S. C. Pixley undertook that task, Mr. Pixley finally seeing it through the press.

Revision began almost as soon as the Bible appeared. With Rev. C. W. Kilbon as editor, an attempt, spreading over many years, was made to accomplish the revision as the translation had been done, by many individuals working independently and an editor co-ordinating their work, and to make it a co-operative work the Natal Missionary Conference undertook responsibility for the task.

In 1911 the Mission was asked to resume the task single-handed. Rev. W. C. Wilcox worked at it until 1907, when Rev. J. D. Taylor was appointed to re-revise all that had so far been done. The revision was finally completed and published in 1924.

Another outstanding publication in its day was Döhne's Zulu Lexicon. Rev. J. L. Döhne, who had come to South Africa under the Berlin Mission in 1836, joined our Mission in 1850. He completed his famous dictionary in 1857. It was a worthy pioneer in Zulu lexicography.

Grout's Grammar was the work of Lewis Grout, not of Aldin Grout, of the pioneer group. Lewis Grout joined the Mission in 1849. He was a man of profound scholarship, in some respects ahead of his day, for he was a strong advocate of the adoption of the Lepsius system of orthography, an early phonetic alphabet. Disagreement with his

brethren over this matter led to his withdrawal from the field in 1862. His grammar appeared in 1859. It is a masterpiece of patient analysis and minute observation of the Zulu language. It has been superseded and is now in some respects obsolete, but it was a masterpiece in its day.

Several different ventures have been undertaken in the publication of Zulu periodicals. As far back as 1849 *Inkanyezi Yokusa* (*The Morning Star*) was being printed on the Umlazi press, Rev. H. A. Wilder being both editor and printer. Rev. Josiah Tyler later edited and printed at Esidumbini the same periodical under the more correct name of *Ikwezi*. The Mission at one time had its own printer, Mr. John A. Butler, who, after only three years' service, was so badly mauled by a crocodile in the Umkomaas River in 1853 that he had to return to America.

For the rest the Mission's publications have been mainly service books, catechisms and school text-books, with a few devotional books. The Zulu hymn-book grew in size and quality through several editions. In 1887 it was thoroughly revised, with a view to fitting the hymns to tunes better suited to Zulu accent and rhythm than those first used. In 1911 a revised and enlarged edition was produced, which is still a best-seller. Amongst many who have contributed to its hymns and to its revision, special credit should be given to Rev. H. D. Goodenough and Rev. J. C. Dorwood.

Mrs. L. B. Bridgman, after the death of her husband, Rev. H. M. Bridgman, put years of devoted labour into the preparation of missionary literature. Her temperance pamphlets and Sunday School leaflets had a wide and effective circulation.

Several of the missionaries have made valuable contributions to general missionary literature. Rev. Lewis Grout's "Zululand," now out of print, is a treasured record of his observations. Rev. Josiah Tyler wrote "Forty Years Among the Zulus"; Miss Gertrude Hance, "The Zulu Yesterday and To-day"; Rev. W. C. Wilcox, "The Man from Africa"; Rev. George Wilder, "The White African." Rev. Ray E. Phillips' book, "The Bantu are Coming," has attracted wide attention. He has recently produced "Sex Hygiene for Bantu Youth." Only a few of these have been published by the Mission.

Rev. J. Dexter Taylor compiled and edited, on behalf of the General Missionary Conference of South Africa, the volume entitled "Christianity and the Natives of South Africa," the first "Year-Book" of South African Missions. He also contributed the section on "The Black and White Races in South Africa" for volume four of the Jerusalem Conference of I.M.C., Missions and Race Conflict.

The Great War

AHISTORIAN, even of a Mission, who covered the last twenty-five years and made no mention of the Great War, would be considered out of touch with his world. With the exception of two losses by death, its only effects on our work were indirect. Rev. Onslow Carlton and his little son, Jack, were drowned in a submarine attack on their ship, on their way back from leave in England. Mr. Willie Shabane, one of our Native evangelists, went down in the *Mendi*. The Mission, along with others, suffered from the abnormally high cost of living in war-time. The African people, as well as other races, were affected by the psychological atmosphere of the war years. They were disillusioned, like the rest, in the expectation that after-war conditions would better their status. The spiritual effects, who shall measure ?



Depression and Retrenchment

THERE have been many times in the Mission's history when the financial condition of the Board, affected by economic depressions, made impossible adequate reinforcement of the Mission and the number of missionaries got very low. One such occasion was just before the Seventy-fifth Anniversary, when only six appointed missionaries were on the field, the same number that had founded the Mission in 1835. It is during the world depression of the last three or four years, however, that the Mission has for the first time had to face the actual withdrawal of missionaries from the field in the process of retrenchment.

In 1933 Rev. and Mrs. Kenneth Bunker were withdrawn, after only one year of service. The same year Rev. and Mrs. Arthur Lewis, after a little more than three years in the Agricultural Department of Amanzimtoti Institute, were also withdrawn. In 1935 Rev. and Mrs. Norman L. Rice, who had completed eight years of service in the department of church supervision, were recalled to America. The important work of church supervision in Natal is left in the charge of only two men, Rev. R. L. Abraham and Rev. A. F. Christofersen, just half the number that was declared to be the irreducible minimum twenty-five years ago. Meantime there have been drastic reductions in appropriations. The annual cost to the American Board of all the activities of the Mission has been reduced from \$105,951 in 1931 (approximately £21,190) to

THE AMERICAN BOARD MISSION IN SOUTH AFRICA

\$62,160 in 1935 (approximately £12,432), a reduction of almost 57 per cent. A part of this reduction applies to furloughs, travelling allowances and pensions, but the larger part of it means reduced resources for the work on the field, at a time when opportunity was never greater and when developments are called for in many directions.

Nevertheless, in spite of all handicaps, we celebrate our Hundredth Anniversary with joy and thankfulness to God. We give thanks for the heroic lives of the pioneers and for the faithfulness and devotion of their successors down through the years. Many of them served in inconspicuous and difficult posts, but wrought no less valiantly than those whose names are better known. There are 155 names on the roll of the appointed missionaries. A statistician in the Board's office has worked out the figure of 2,643 years of service as the aggregate given by them. There is no complete record of all who have served as teachers and helpers in the employment of the Mission. In the hundred years of the Mission's life the Board has spent upon it \$3,309,810 (approximately £661,962). This does not by any means cover all that has been raised and spent upon the work locally and overseas.

We give thanks for the development of a strong body of intelligent, earnest Africans with Christian ideals, with faith in God and in the future of the African race, and with eager desire that their children shall stand upon the shoulders of their fathers.

We give thanks for the remarkable developments in education, in spite of poor financial support from the Government and the poverty of opportunity for the use of the training gained in the South African scheme of economic life. We rejoice that careers are opening to some, as doctors, nurses, health assistants, agricultural demonstrators, social workers, teachers, ministers, and we pray for the time that must be, when there shall be equality of opportunity in the economic atmosphere.

We give thanks for a growing number of Europeans who have no faith in repressive legislation as a solution of race problems and who are committed to a liberal Christian policy of Native development.

We rejoice that increasing recognition is being given and provision made for the need of better housing, adequate recreational opportunities and health protection in urban areas, and that recognition is about to be given to the principle that the African should have a share in the government of the state, even though such recognition as is planned is meagre and unsatisfactory.

We thank God that we are on the winning side in a great conflict; first, with the evil which usurps the human heart, whether of African or European, and, second, with the forces of economic and political selfishness, which give grudgingly where they must, instead of labouring diligently to bring about the very thing that they fear, which would, if they could but see it, be for the best interest of the country as a whole.

Conclusion

Such is the record of a hundred years. What of the future? Of what will our descendants observe the Centenary in 2035?

“They must upward still and onward
Who would keep abreast of truth.”

May those who are the inheritors of the great tradition prove worthy of their heritage. May the spirit of the early missionaries, the spirit of adventure and of costly dedication, of œcumenical vision and invincible determination, be present through all the inevitable changes and adaptations of the next one hundred years. Let us end with Browning's great word:

“The best is yet to be.”



